

The Bible Significance of East and West

A Discovery in Bible Symbolism

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To my friend
Rev Henry B Wadsworth
with the best regards and
esteem of the
Author

Pittsbg Feby 15 1908

THE BIBLE SIGNIFICANCE OF EAST AND WEST

OR

IS THE DAWN APPEARING

BY

ROBERT CHRISTY TOTTEN

A Discovery in Bible Symbolism

1907

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TO ALL WHOM IT MAY CONCERN.

De Quincy suggests that, "He who reveals a body of truth to a candid and willing auditory is content with the grand simplicities of truth in the quality of his proofs. And truth when it happens to be of a high order is generally its own witness to all who approach it in the spirit of childlike docility." It is hoped that you, the Reader, whether you be Protestant, Roman Catholic, or Hebrew, will approach this book in this spirit. This is in no sense a denominational Book, and has to do only with Historical and Geographical facts. Scientific men ask for facts. Here are Geographical and Historical facts proving the Inspiration of the Scriptures and the doctrine of the Atonement.

R. C. T.

Pittsburg, January 16th, 1907.

INTRODUCTION

There are Seven Holy Places mentioned in the Scriptures. These seven places in their order, extending from Genesis to Revelation are:

Garden of Eden
Bethel
The Tabernacle
Holy Land
The Temple
Holy City
The New Jerusalem

It is characteristic of all these places that they were so located with reference to East and West that those who departed from them went with their faces to the East and those who entered them, entered with their faces to the West. The discovery set forth in this book is, that taken with these facts, the prophecy in the last Chapter of the Old Testament that "The Sun of Righteousness should arise with healing in His wings," has been fulfilled in the past, and is being fulfilled in the present in the spread of the gospel from East to West; that this progress has been strictly on longitudinal lines, that the circuit is nearly completed, and that "The Dawn is appearing."

CHAPTER ONE

THE GARDEN OF EDEN

Genesis 2, 8 to 12.

“And the Lord planted a garden eastward in Eden; and there He put the man whom He had formed.

“And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of Knowledge of good and evil.

“And a river went out of Eden to water the garden; and from thence it parted and became four heads.

“The name of the first is Pison, that is it which compasseth the whole land of Hivalah, where there is gold.

“And the gold of that land is good, there is Bdeium and the onyx stone.”

Genesis 3, 24.

“So He drove out the man; and He placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way to keep the way of the tree of life.”

THE BIBLE SIGNIFICANCE OF EAST AND WEST

CHAPTER ONE

THE GARDEN OF EDEN

THE description of Eden as given in the opening Chapter of Genesis carries with it the conviction that the author of it had in mind a very definite locality. It had a river to water it, with four streams flowing probably in different directions — it was not without its gold and precious stones, in all these respects answering to the description of the Paradise of the Revelation with its golden streets and walls and gates of precious stones. It was not wanting in “every tree that is pleasant to the sight and good for food,” and just as in that upper and better country — there was the “tree of life which bare twelve manner of fruits.” But with all this fulness of description there is nothing whereby we can localize it. It is not bounded on the north or on the south or on the west; and yet strange to say it is expressly narrated that

the Garden was "eastward in Eden," and that when Adam and Eve were driven out on account of their sin of unbelief and disobedience, it is definitely recorded that the Lord God, "placed at the *East* of the Garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

In the very beginning then of the history of our race the East becomes the objective quarter. No mention is made of the other points of the compass, suggesting the idea of design on the part of the Holy Spirit by whom the revelation was given. If design be a good evidence in the argument for proving the existence of an Intelligent and Wise Creator, where we are considering the works that He has made, is it not equally a good evidence in proving the authenticity and inspiration of the Revelation which the Holy Spirit has given, and if it is found to be true that this idea of the East, as an objective point runs through the Scriptures, woven into their warp and woof, like a golden thread from Genesis to Revelation; will it not tend to confirm our faith in the revealed truth that the one who gave this Revelation, saw the "end from the beginning?"

Professor Tayler Lewis has suggested that Jehovah might have written the revelation of Himself and of the duty required of man, in shining letters upon the blue vault of the heaven

above us, and it would seem, as the further study of our subject will show, that although the Holy Spirit has chosen to make this Revelation mainly through the words of Holy men "who spoke as they were moved by the Holy Spirit," that He has also written it in what might be termed the wonderful arrangement and location of cities and lands and even buildings, and in the movements of men and nations.

But to return to the location of Eden and its gate upon its eastern boundary, through which our sad progenitors were driven bearing their guilt and shame. The suggestion of a gate carries with it that of a walled enclosure. Milton very beautifully suggests that there was really what we would call a hedge, but composed of trees of magnificent proportions.

"Verduous walls of Paradise."

The way of return was prevented by the Cherubim a name that we do not meet with again in the Scripture until we come to the description of the Holy of Holies in the newly erected Tabernacle, and strange to say we find them there in precisely the same position so far as the East is concerned, and in connection with a "luminous presence" of Jehovah very suggestive of this "flaming sword which turned every way" at the eastern entrance to Eden. May we not say too, that there also they were guarding an entrance,

for no one but the High Priest and he but once a year might enter the Holy of Holies and "not without blood, which he offered for himself, and for the errors of the people; the Holy Ghost thus signifying that the way into the holiest of all was not yet manifest;" just as the Cherubim and the flaming sword at the gate of Eden clearly showed that the way to the tree of life was barred against the unbelieving and the disobedient.

How long Adam and Eve and their prosperity remained in view of the Cherubim and the flaming sword is not revealed.

Keble beautifully suggests,

"Therefore in sight of man bereft,
The happy garden still was left
The fiery sword that guarded, showed it too,
Turning all ways, the world to teach,
That though, as yet beyond our reach,
Still in its place the tree of life and glory grew."

Farther along in the history it is said of Cain, "And Cain went out from the presence of the Lord and dwelt in the land of Nod on the East *Eden* of Canaan." The "presence of the Lord" naturally suggests the heavenly appearances and the shining sword, and no doubt any revelations Adam received as to the offering of sacrifices were given to him in this Presence. While there was that "fear of the Lord which is the beginning of Wisdom," that led him now to de-

sire to obey all the commands which he was given under his new circumstances, there was also that natural fear of the great unknown that lay in unexplored stretches beyond him, ever toward the East, which no doubt resulted in his remaining where the "presence of the Lord" could be seen. Not so with Cain. After the slaying of his brother, the "presence of the Lord" was a far more fearful thing than the howling wastes of the unknown country that lay beyond him. To him "God had become a consuming fire," and he was prepared to bear any danger rather than abide His presence; and he therefore went still farther east, where the Cherubim and the flaming sword could not remind him of his Judge.

Although we cannot in any way discover the boundaries of Eden, it is very evident from the history we have been considering that it was a definite portion of our globe, and that the world to the east of it was of sufficient extent to contain the populations of the globe for two thousand years or until the time of Noah. That the East thus became the reverse of Eden, or that which was west of its Eastern Gate, and that not only in a symbolical sense, but also a real one the farther men went like Cain, in this direction, the farther they removed from good influences, and the more they expressed a desire to flee from the "presence of the Lord." Al-

though God was never without a witness among them and always had a people to serve Him, yet men became more and more worshipers of idols. The continued cry of Noah and all who like him had a message from Jehovah, was to repent of their wanderings and to return to Him and He would have mercy upon them, and the certainty of His fulfilling His promises, and of the immutability of His purposes, He has left on record not only in the Scriptures but has also symbolically stamped it upon the very face of nature.

For we must not forget that however impossible it is for men to locate the bounds of Eden "all things are possible with God," and it is only reasonable to suppose that He not only knows the present bounds of Eden, but it is not irreverent even, to believe that these bounds have more than once been the scene of many a wonderful manifestation, that in the ages to come will attract the wondering attention of the Saints. If He could so order it that two thousand years after Abraham offered up Isaac on Mount Moriah, He also would cause His own Son there to be offered, why should we doubt that in many of the scenes that have already been enacted in carrying out His promise to Eve in Eden, the very locality in which the transgression was consummated, has been and will yet be, the theater

of His manifestations not only to men but to the heavenly hosts as well.

The Seven Holy Places of Scripture all have the Characteristic of the Garden of Eden, that is they all face East. Each has its suggestions, but all manifest a uniform design. Before the time of our Savior, the attention of mankind was directed mainly toward the East, and it was not until the star that led the wise men from the East, faded from sight in the more glorious rising of the "Sun of Righteousness," that the attention of men was drawn to the West, and that they experienced themselves and saw transpiring before their eyes, as the influences of the gospel spread toward the West "beginning at Jerusalem," the verification of the promised "healing in His wings." The healing of that old wound by which the race was led away from Eden toward the East. The opening of the way to the "tree of life" made free with no "intervening Cherubim or flaming sword. Surely such an investigation challenges our attention and enlists our warmest sympathies.

But we must not fail to observe that there is associated with this Eastern Gate of Eden the fact of sacrifice, and that this is also true of all Holy places we meet with in the sacred story. The account of the offering by Abel of the "firstlings of his flock" implies the revelation to Adam, as well as to Abel of the value of such

sacrifices and that this that Abel offered was not the first. Adam had no doubt as the father of the family acted also as its priest in this respect. The sinful pride of Cain consisted in ignoring an express command; in refusing to obtain from his brother a lamb from his flock; and in insisting on offering that which was the fruit of his own toil. Thus early in the history of our race, we have it proclaimed and emphasized that "without the shedding of blood there is no remission," and as we will see in the further development of our subject every holy place, is intimately connected with this idea.

But while the Gate of Eden thus stood for the true worship and where the worshiper stood with his back to the East, the East into which Cain wandered has ever since been the representation of false worship. No doubt the tradition of the "flaming presence" remained among Cain's descendants, and in this we have perhaps the origin of that oldest of false worships, the adoration of the Sun. The "High places" where idol worship was first carried on were chosen because there the first rays of the rising Sun were seen. From the worship of the Sun there naturally followed the worship of Fire, as the nearest approach to the luminary of day, and from the desire manifested among all heathen nations to bring their Divinity as near as possible. It was after the worship of the Sun and

Fire that men descended to the more groveling worship of "four-footed beasts and creeping things." It is a striking fact that the offerings of almost all the religions of the East were fruits and rice and flowers. Similar to the fruits of the ground, Cain attempted to offer.

CHAPTER TWO

BETHEL — HOUSE OF GOD

Genesis 11, 31.

“And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of Chaldees, to go into the Land of Canaan; and they came to Haran and dwelt there.

Genesis 12, 1 and 8.

“Now the Lord said to Abram, ‘Get thee out of thy country, and from thy kindred and from thy father's house; unto a land that I will show thee.’

“And he removed from thence unto a mountain on the East of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an Altar unto the Lord, and called upon the Name of the Lord.”

CHAPTER TWO

BETHEL — HOUSE OF GOD

AS we have seen Cain was the first who is recorded as having moved East of Eden — while Terah and his family including Abraham are the first names recorded as having moved in a contrary direction. Of course it is not meant that no other persons had moved in this contrary direction, for Canaan itself was in possession of the Canaanites, and Egypt was no doubt a populous country. The object of the Bible is not to give a history of the movements of nations, any more than it is a treatise on the movements of the planets. It has to do with movements of men as affecting the Plan of Salvation which it is given to reveal; and it is in this sense that it is significant that Cain is referred to as moving East, and Abraham is the first one who returns in the direction of the Gate of Eden, that is toward the West.

Whether Abraham himself had ever worshiped idols we do not know, but it was to separate him from people who were worshipers of idols that he was called to leave Ur of Chaldees. He

was to be brought in such a way as to turn his back on the Sun; the most probable worship of the Eastern nations of his day. He entered Canaan, the Land of promise from the East and his first place of recorded worship is Bethel. The question as to the position of the Promised Land relatively to Eden will be considered in connection with the entrance of the Children of Israel; but it is very striking that the next time the word *East* (with the exception of the dispersion after the flood appears in the Holy Scripture after Eden), is in connection with Bethel, the first place where Abraham is recorded to have established a regular worship, and the second Holy place mentioned in Scripture. It is significant also that the first reference in the Scriptures to the *West* is in connection with Bethel. Bethel means House of God, so that by its very name it is set apart, but it becomes still more significant where we find it located, and evidently with a purpose, in exactly the same way as the Gate of Eden. After so many centuries a representative of sinful Adam, but like him a penitent sinner, seeking ways of new obedience erected an altar that must have occupied the very position relatively of that of Adam and Abel where they offered sacrifices in the "presence of the Lord."

That Bethel is especially marked out as a Holy Place in Scripture is evident from what is

further recorded of it. Jacob on his way to Haran to escape the vengeance of Esau against whom he had very grievously sinned, lay down at Bethel with a stone for his pillow and had the wonderful vision of the ladder extending from earth to heaven, "and behold the angel of God ascending and descending on it." And behold the Lord stood above it and said "I am the Lord God of Abraham thy father" thus connecting it with the incident we have already recorded. Jacob was being driven toward Haran and the East by his sins, but the Lord who "Looketh not on the outward appearance, but on the heart" found something in the way of possibility for good, even in the midst of the deceit of Jacob's life, and when he had been chastened and returned from his wanderings, it was in this same Bethel he worshiped. "And God said unto Jacob, 'Arise, go up to Bethel and dwell there, and make there an Altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.' Then Jacob said unto his household, and to all that were with him, 'Put away the strange gods that are among you and be clean and change your garments; and let us arise and go to Bethel; and I will make there an Altar unto God, who answered me in the day of my distress and was with me in the way which I went.'"

We have a reference, or at least this is the gen-

erally received opinion, by our Saviour himself to Bethel, where he said to Nathaniel, "Hereafter ye shall see the heavens open, and the angels of God ascending and descending upon the Son of Man." It is supposed that Nathaniel had been reading and meditating upon this ancient story, wondering perhaps as to what the significance of the passage was. It is enough for our present purpose to have this indorsement by the Master of the importance of the place and the occurrence which takes this "House of God" quite out of the line of ordinary cities, and in some sense emphasizes the fact that after Eden, it is the first place that is designated as facing to the East in an account that covers some twenty-one hundred years.

Let us repeat that when Jehovah, called the Father of the Faithful as the progenitor of a "peculiar people" who should be made the objects of His special care, and whose chief honor it should be to be the custodian of the Revelation He was to make of Himself to men, he brought him from the East and caused him to set up an Altar at Bethel, and to worship with his back to the Sun and facing this House of God.

Neither must we neglect to notice that with the exception of the altar that Noah built when he came out of the Ark, this is the first mention during some twenty-one hundred years of sacrifice. Of course such sacrifices continued in the

line of those who worshiped Jehovah, and the fact is here recorded particularly to bring Bethel into harmony with the worship at the Gate of Eden. It is not recorded, indeed, that there was any manifestation of the Divine presence in a luminous cloud as in the Holy of Holies, and yet it would be entirely consistent with the story, if our imagination supplied the want of the narrative. It could not have been long before when the following scene occurred. In obedience to the Divine command Abraham had taken a heifer, and a goat and a ram and a turtle dove and a young pigeon and having killed them, divided each into two pieces and laid them in two rows —“and it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces and that same day the Lord made a covenant with Abram.” Perhaps the fire that consumed the sacrifice came down from heaven as it certainly did when the Altar at the Tabernacle and at the Temple were dedicated. The very name of the place Bethel, House of God, carries with it the suggestion of some Divine manifestation.

In connection with the sojourn of Abraham in Canaan, we cannot overlook the significance of this word East as given in the sacred record in connection with the quarrel of Lot with Abraham and the choice he made. In the 13th chap-

ter of Genesis it is stated, "Then Lot chose him all the plain of Jordan, and Lot journeyed East, and they separated themselves, the one from the other, Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly." The East, so far as the scriptures are concerned, up to the time of our Savior, seems to have been the synonym for sin and from the days of Cain who "went out from the presence of the Lord, and dwelt in the land of Nod on the East of Eden," the dwelling-place of sinners.

CHAPTER THREE

THE TABERNACLE AND THE TEMPLE

Numbers 3, 38.

“But those who encamp before the Tabernacle toward the East, even before the tabernacle of the congregation, shall be Moses, and Aaron and his sons, keeping charge of the sanctuary, for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.”

Numbers 2, 3.

“And on the east side toward the rising of the Sun, shall they of the standard of the camp of Judah pitch, throughout their armies.”

CHAPTER THREE.

THE TABERNACLE AND THE TEMPLE

THE next Holy Place we come to in the Scriptures is the Tabernacle, and as the Temple was in general form the same and for the same purpose, they can be properly considered together in the same Chapter. That the Tabernacle faced East is a well known fact, testified to from Hebrew records aside from the scriptural account, but it is evident from the description given in the twenty-sixth chapter of Exodus of the boards that formed the sides of the enclosure of the "meeting house," those for the north, south and west sides are particularly mentioned giving the number of each and size, while none are mentioned for the eastern side. This was the entrance, and was not closed with boards but by a veil or curtain, a description of which we have in the thirty-sixth verse. "And thou shalt make a hanging for the door of the tent of blue and purple and scarlet and fine twined linen, wrought with needle work." It is also evident from Numbers 2, 3, "And on the east side toward the rising of the Sun shall they

of the standard of the camp of Judah pitch throughout their armies." It is significant that the tribe of Judah from which our Lord sprang had the most honorable position and stood nearest that eastern entrance to the Tabernacle, which itself occupied relatively the same position as the Gate of Eden and the city of Bethel. The only other tribe that stood nearer or within the Gate was the tribe of Levi, which included Moses and Aaron who were the official representatives of Jehovah. One of the most striking reminders of Eden, was the presence of the Cherubim in the Holy of Holies and the shining presence of Jehovah between them. This combination of the figures and the "presence of the Lord" is not mentioned since the day when Adam and Eve were driven from Eden. When we consider that Moses and the children of Israel were fully aware of this fact, we will in some measure realize the wonderful importance it must have had to them. While it suggested Eden, and the flaming sword, guarding the way to the "tree of life," it must have also suggested the "Lord God merciful and gracious, long-suffering and abundant in goodness, mercy and truth and yet who will by no means clear the guilty." Moses and Aaron however could enter into the very presence of Jehovah and return alive, and this was a visible sign that a way had

been found whereby "sinful man could be just with God."

The Temple at Jerusalem, being only a more elaborate and costly counter-part of the Tabernacle, also occupied the same position with regard to the East. So important was this that the area of ground on the top of the eminence on which it was erected not being large enough, it was extended at great cost by building up a retaining wall on the side of the valley of the Kidron and filling it in with earth. Many of the stones were very great and are no doubt those referred to by our Savior, when He said to His disciples, as He sat at the foot of the Mount of Olives, in speaking of the destruction of Jerusalem, "seest thou these great stones?" We are told that this front of the temple even in our Savior's time rose to a great height, and as it was overlaid with gold, was a very beautiful sight when it caught the rays of the sun, as they first reached it over the Mount of Olives.

It indeed faced the Sun, just as did all the heathen temples of that day. It was one result however of the position of the Altar of burnt sacrifices at the Temple that the Priest of Jehovah was compelled to stand with his back toward the Sun; thus reversing the position of all idolatrous priests and casting contempt on their idols.

The heavenly guide of the prophet Ezekiel,

showed him a culmination of all the abominations of Judah. "Then said He unto me, "Hast thou seen this O, son of man? Turn thee again and thou shalt see greater abominations than these."

"And He brought me into the inner court of the Lord's house and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the East; and they worshiped the sun toward the East."

It is remarkable that even in the Christian Church there have been in all ages down to our own those who have overlooked this evident intention of Jehovah to place dishonor on the heathen worship of the sun. Dr. Mosheim in his ecclesiastical history thus refers to it: "Before the coming of Christ all the eastern nations performed Divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion that God whose essence they looked upon to be light, and whom they considered as being circumscribed within certain limits, dwelt in that part of the firmament, from which He sends forth the sun, the bright image of His benignity and glory. The Christian converts indeed rejected this gross error; but they retained the ancient and universal

custom, of worshiping toward the east, which sprang from it. Nor is that custom abolished even in our times, but still prevails in a number of Christian Churches." In view of the fact that the Jewish worship, to which certainly Christians should look for a warrant for forms of worship, rather than to eastern idolaters, expressly provides against this error; it is difficult to understand how the early church fell into so great a mistake, and still more difficult to understand how any Christian communion of this late age should persist in observing it.

One of the most precious of all texts is that which assures us, that, "as far as the East is from the West so far hath He removed our transgressions from us." It had a practical illustration in the ceremonies connected with the great day of Atonement, a full account of which we have in Leviticus 16th chapter. Two goats were selected, one of which was slain and its blood carried by the High Priest into the Holy of Holies and sprinkled on the mercy seat which was between the Cherubim; the other goat was brought to the High Priest who laying his hands on the animal's head confessed his own sin and all the sins of the people and the goat was then led away into the wilderness "East of Jordan."

Following the line of our subject and in connection with the services of the temple and the sins of the "peculiar people," it is a striking fact

that all the punishments and captivities resulting from the sin of idolatry are associated with the East. Egypt was just as much a heathen country as Assyria or Persia, and yet we never hear of the Jews being carried captive into Egypt. It is always eastward, and when they repented of their idolatries, the return was from East to West. It may be objected that the bondage in Egypt in the time of Moses seems to be an exception. But we are not warranted in considering that bondage a punishment. It was rather a trial and chastening and intended to consolidate the nation and make it willing to depart for Canaan. Egypt is rather associated with the good that came to Joseph, and through him to Jacob and his descendants in preserving them from famine, and our Savior Himself was preserved there safe from the wrath of cruel Herod. As we have already suggested, Egypt occupied a very different position, so far as the training of God's people was concerned than Assyria and Persia and the countries of the East.

Of course we expect to find an altar for sacrifice at the entrance to the Tabernacle and the Temple, but we must not overlook the fact that it stood in the same relative position toward the Cherubim and the Holy presence that shone between in the Holy of Holies, that the altar on which the sacrifice of Abel was offered stood to the Cherubim and the "presence of the Lord"

at the eastern entrance to Eden. They signified the same thing. They both held out to sinful man the possibility of reconciliation, but they also indicated that the way back to Eden was not yet free to all. There was an advance on the revelation made to Adam at the Gate of Eden and to Abraham at Bethel, for now Moses and Aaron and the High Priest of all ages of the Hebrew Church were permitted once a year to enter the Holy of Holies, a most precious intimation that a way might be found, when not only these favored ones but those whom they represented might also freely enter in.

CHAPTER FOUR

THE HOLY LAND

Exodus 3, 7 and 8.

“And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows.

“And I am come down to deliver them out of the Land of the Egyptians and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey.”

CHAPTER FOUR.

THE HOLY LAND

A GLANCE at the Map of Palestine is all that is necessary to make an impression as to its peculiar form and position. It lies due north and south and east and west. It is situated between the great eastern nations of Asia and the great western nations of Europe, and has had much to do with the destinies of both. But to the Hebrew and the Christian alike, it is known as the earthly Canaan and the Land of Promise, the scene of the training of the Children of Abraham, and the earthly home of Him, "who though He was rich yet for our sakes became poor that we through His poverty might be made rich." If in no other sense it could be called holy, it would be true of it, that it at one time had for an inhabitant one who was "holy, harmless, undefiled and separate from sinners."

So far as the scripture account of it is given, it was good and large, a land "flowing with milk and honey." By its diversified surface of hill and dale, it was specially adapted to the occupations in which the children of Israel had been

trained during their sojourn in Egypt. Its water abounded in fish and its hills and valleys were covered with vineyards and olive trees. But to a Hebrew it was above everything else the land of Promise; Abraham had looked to the north and to the south, to the east and to the west, and Jehovah had promised when as yet he did not possess a foot of it, "all this will I give thee and to thy seed forever."

At length the time came to enter on the realization of the Promise. Pharaoh was humbled under the mighty judgments of Jehovah, and Moses was leading the hosts of Israel to possess the heritage of Abraham, Isaac and Jacob. The natural entrance was by the south-west, and the beginning of the journey was north-east. Then a strange event occurred. The spies who had been sent forward to learn the best route, came back panic-stricken with tales of giants and walled cities, and invincible hosts. Unbelief, that prolific source of human woe; want of trust in the arm of Jehovah; want of obedience to His commands as given by Moses, prevented them from entering in; and they were ordered on that painful and circuitous route which after forty years brought them to the river Jordan opposite the city of Jericho.

They could not enter in from the south-west because of unbelief, but that was just the sin that sent Adam and Eve on that journey from the

Gate of Eden eastward. The Land of promise like Eden and Bethel also faced east. It belonged to Jehovah. The children of Israel were about to enter on its privileges to place themselves under His rule to acknowledge Him as their King, and He was about to receive them as His people, but it was necessary for them to come in the appointed way, to acknowledge in the very direction from which they came that they were returning prodigals seeking their Father's house.

In this view of the case it is very interesting to consider exactly how they entered the Holy Land. We have a detailed account of it in the Third and Fourth chapters of Joshua. The Ark of the covenant on which were the figures of the Cherubim, symbolizing those that guarded the East Gate of Eden twenty-five hundred years before, went in advance and the waters of Jordan rolled back. The Ark, the symbol of the Divine Presence remained in the middle of the river until the hosts of Israel had all entered Canaan. Thus in advancing stages under different dispensations, in widely different circumstances, the story of Eden is repeated, the significance of the East is steadily emphasized. Man departed in a certain direction from Jehovah when he sinned, and in the eternal fitness of things he must retrace his steps if he would enjoy the benefits of his Father's house.

It is not well to be wise above what is written. The conquest of Canaan may have in it many suggestions that have their counterpart in the experience of God's people. Bunyan's *Pilgrim's Progress* is an Allegory. The selection of Abraham, the training of the children of Israel, the journey in the wilderness, the entrance into Canaan, and its conquest are stupendous facts. If we could follow them and understood it all in its spiritual significance, the triumph at Jericho, the defeat at Ai, the wicked city that stood east of Bethel, we might find it to be an epitome of still larger movements in the church of God, in the ages that have followed. But certainly the fact that they entered the Land of Promise by so circuitous a route, when taken in connection with the prominence given the East at Eden, Bethel and the Tabernacle and Temple, is food for thought.

The Egyptians entered Canaan from the south, and the Syrians from the north. The Philistines entered it from the west. But for those to whom it was the land of promise as we have seen both in the case of Abraham and the Children of Israel it was entered from the east. The cities named in connection with the entry of Abraham are Schechem and Bethel and Ai, and these places, a glance at the map will show, were most directly approached from the east by crossing the Jordan. Even if he came from the

north-east, these facts would show that he first traveled south and crossed the Jordan probably at the very place, that his descendants, now become a host, entered Canaan. This is confirmed when we remember that when Jacob returned from his wanderings, he probably came in the same way, by Mananhain, Peniel, the brook Jab-bok and across Jordan. In calling Abraham from Ur of Chaldees, and in bringing the children of Israel into Canaan across Jordan, it is as if Jehovah had called Adam and Eve from their wanderings once more into the Garden of Eden through that Eastern Gate through which they were driven out.

We cannot leave the consideration of this subject without pointing out the reverse of the picture, which is, that whenever these same Children of Israel were unbelieving and disobedient, especially in that sin of Adam and Eve of looking from the Jehovah of Eden to another guide which is the root of all idolatry, they were punished by being sent into captivity and always toward the East. As we have already suggested the Children of Israel were chastened through the instrumentality of the Egyptians and the Philistines, but there seems to be a warrant for drawing a wide distinction between the sufferings they experienced from the nations from the west and south, and those in whose midst they were sent as captives in the east.

CHAPTER FIVE

THE HOLY CITY

Psalm 122.

CHAPTER FIVE

THE HOLY CITY

LIKE the New Jerusalem that St. John saw in prophetic vision in the Isle called Patmos, the Holy City, too, "lieth four square" as to general position. It was walled, and was entered from different directions by gates. The most ancient record concerning these is perhaps that of Nehemiah who came from Shushan in Medo-Persia, as recorded in his prophecy. The first one mentioned is the "Gate of the Valley," and as he came in as straight a line from due east as a bird could fly, we naturally connect this first gate with the Valley of the Kidron, and the way to Bethany and the fords at Jericho. Next we have the "Gate of the Fountain," which led to the King's pool, then the "sheep gate," the "fish gate," "the old gate," "the horse gate," and "the water gate." These have lost, of course, all significance to us by lapse of time. In the time of our Savior the entrances to the city were probably very much as they were when Nehemiah repaired them. In those days Herod's gate was on the

north and also the Damascus gate; on the west Jaffa gate; on the south, Zion gate; on the east modern Jerusalem has St. Stephen's gate, and the "Golden Gate," now mysteriously closed. These gates like the "Valley Gate" of Nehemiah, face the east, and at least one of them was directly opposite the Mount of Olives, and as we shall see the one by which the Tribes entered Jerusalem when they came up several times in a year to attend the feasts.

Several tribes; that is the half tribes of Manasseh, Gad and Reuben, had their inheritance on the East side of Jordan, and in coming to Jerusalem to worship would cross the Jordan near Jericho, and coming by the way of Bethany enter the city by the descent of the Mount of Olives and crossing the brook Kidron. It may be that even the tribes north, may have united with this company, and together made one great procession, entering Jerusalem by the same gate. But, however this may have been in the time of David, by a very remarkable Providence, the Jews in Galilee for some hundreds of years before the time of our Savior, were compelled to make a detour to the other side of Jordan when they came up to Jerusalem to attend the Feasts; by the fact that Samaria lay between Galilee and Judea, and such enmity existed between the two nations that a journey through Samaria for a Galilean was practically impossible. If a Jew was by stress

of thirst compelled to drink out of the cup of a Samaritan, the vessel was immediately broken and destroyed. This enmity of course prevented all intercourse with the Samaritans and made it necessary to pass around Samaria by crossing the Jordan at the fords of Enon and recrossing near Jericho. From there the way led by Bethany and the Mount of Olives across the brook Kidron to the eastern gate of the Holy City. In this way our Savior always entered the city, so far as we have any record, from the time He went up with His parents at the age of twelve "about His Father's business," until the day He entered it amidst the acclamations and receiving the homage of the multitude who hailed Him as their King. Every day of the week of His Passion, He went out of this eastern gate to Bethany and returned every morning. Was there no significance in this uniform, and so far as we have any record, this unchanging course on the part of the tribes and especially of our Savior in view of the prominence we have noticed as to the East in the scriptures?

We are perhaps too much disposed to consider the events of our Savior's life in immediate connection with His crucifixion as isolated facts, rather than in their connection with each other. We think of the Passover supper in an isolated way. So, too, of the agony in the Garden of Gethsemane, the scene before Caiaphas and the

trial before Pilate; as completed facts in themselves; when we ought rather to consider them as parts of a connected whole terminating on Calvary, and the Resurrection and the Ascension; as fulfilling types and symbols; commenced at the eastern gate of Eden, continued at Bethel, the Tabernacle, the Temple and the Holy land, and culminating when in "leading captivity captive," He entered the New Jerusalem, the Paradise above, opening a way for all His people to once more enjoy the Tree of Life.

St. Paul warrants us in looking upon our Savior as a second Adam, First Corinthians 15th Chapter, 22d Verse. "For as in Adam all die even so in Christ shall all be made alive." Romans 5th Chapter, 14th Verse "who (Adam) is the figure of Him that was to come." May we not also say that the Holy City was in some sense a counterpart of Adam's abode while sinless? The garden of Eden, where men did actually commune with Jehovah, not only in the Temple which our Savior calls "my Father's house," but in the fact that the glory of this Temple far exceeded that of Solomon's in that the prophecies of Haggai and Malachi were fulfilled where they said the glory of this latter house shall be greater than of the former. Now with this thought of "Adam as a figure of Him that was to come," and this thought of Jerusalem as a counterpart of Eden, notice the wonderful

significance of what occurred immediately after the last Passion Supper. The Savior had formally announced to the disciples in the breaking of bread, saying "This is my body which is given for you." "This cup is the New Testament in my blood which is shed for you," that He had become their substitute. Where is it before so plainly stated as at this Passion Supper and the institution that followed it, that He was man's substitute? Not that He was ever aught else, even in the Cradle in Bethlehem, yea in the counsels of eternity when He said "Lo! I come; in the volume of the Book it is written of me I delight to do thy will, O my God," but where is it so formally stated as here, and when He is about to perform a deeply significant act fulfilling a symbolism that reached back four thousand years?

It was as our substitute then, as "Christ our Passion," bearing our sin, having taken the place of Adam and all his posterity "under the laws," that this "second Adam" said, after using the words "this is my body given for you," "*arise, let us go hence,*" and passed through the Eastern Gate of the Holy City, taking the identical direction the first Adam took when he was driven, as a sinner from Eden. What a new significance this gives to Gethsemane! It was no fortuitous occurrence. As our substitute, He had now presented to Him in immediate prospect the fearful penalty of the Law that the first Adam

had broken "in the day thou eatest thereof thou shalt surely die" Genesis 2d Chapter, 17th Verse. Once more the Prince of Darkness, who had been so successful in defeating the first Adam used all his powers to cause this second Adam to ignore the Divine will and prove unbelieving and disobedient, but He had "learned obedience" by the things He had suffered and was able to say with three-fold emphasis, "Not my will, but Thine be done." The agony was over, the victory was won and now we can say "Thanks be to God who giveth us the victory through our Lord Jesus Christ." He now allows the multitude to take Him captive; notice the exact account of John, "Jesus therefore knowing all things that should come upon Him went forth and said unto them 'Whom seek ye?'; prevents Simon Peter from defending Him; reminds him of the twelve Legions of Angels He had at His command, and meekly re-enters the Holy City by the same Eastern Gate."

But to return to Eden meant just what returning to the New Eden above means; freedom from sin. Revelation 21st Chapter, 27th Verse. "And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie;" and our Savior must not only willingly bear the penalty, but as our substitute He must be sinless. This is the keynote to an understanding of the trials before Caiaphas and

Herod and Pilate. What He seems most anxious to do before all His judges is to maintain His freedom from all wrong-doing. With this in view the trial before Caiaphas is very significant. His claim that He was the Son of God, was drawn out by the extra judicial questioning of the High Priest, but His own thoughts seem to have revolved about the idea that He was free from Sin, John 18th Chapter, 20th and 21st Verses. "Jesus answered him I spoke openly to the world, I ever taught in the synagogue and in the Temple whither the Jews resort, and in secret have I said nothing." He was accused by false witnesses, but neither did their witnesses agree, so that He stood before Caiaphas without a fault. Before the representative of Jehovah; the High Priest of the Law that came by Moses and that was written on tables of stone by Jehovah Himself, He claimed to be free from all sin. So before Pilate, the charge was sedition and making Himself a King to the overthrow of the authority of the Roman Emperor. But Jesus affirmed that His Kingship extended only over those who "loved the Truth." Pilate after the fullest investigation, as Herod under whose rule He had lived all His life, had already done by implication, pronounced Him guiltless as to any sin against the State so that in the presence of all Law, human and Divine, He was pronounced guiltless. As the second Adam

and the substitute for sinners He might not only enter Eden, if it had then existed, but had now His right to the Tree of Life in the Paradise above.

Then comes the sequel to the agony of Gethsemane. As our substitute it was not only necessary to have kept the Law perfectly, it was also necessary to pay the dread penalty fore-shadowed in the garden of Gethsemane. Bearing our sin, and carrying the cross, He again went forth without the city walls, but significantly this time, in exactly the opposite direction, having been pronounced holy. Being lifted up upon the cross and having said "It is finished," after that culminating cry of "Eloi! Eloi! lama sabachthani;" the veil of the Temple was rent in twain, and access was made into the Holy of Holies; into the presence of the Cherubim who guarded the gate at Eden; by a new and living way, even the rent veil of our Redeemer's broken body. Yea much more an entrance into the "presence of the Lord," symbolized by the flaming sword at the gate of Eden that guarded "the way to the tree of life," for now all who accept Him as their substitute are pronounced thus blessed, Revelation 22d Chapter, 14th Verse, "Blessed are all they that do His commandments that they may have right to the tree of life and may enter in through the gates into the city." Hebrews 9th Chapter, 25th Verse, "For Christ entered not into a

Holy place made with hands like a pattern to the true, but into heaven itself now to appear before the face of God for us," and again Hebrews 10th Chapter, 12th Verse, "but He, when He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting that His enemies be made the footstool of His feet. For by one offering He hath perfected forever them that are sanctified. And the Holy Ghost also beareth witness to us; for after He hath said:

"This is the covenant that I will make with them
After those days said the Lord;
I will put my laws on their hearts,
And upon their mind also will I write them;

And their sins and their iniquities
Will I remember no more.
Now where remission of these is
There is *no more offering for sin.*"

This last emphatic utterance of Inspiration, reminds us that all the Holy places we have been considering were associated with the idea of sacrifice, an "offering for sin." Eden and the offering of Abel, Bethel and the altar of Abraham, the Tabernacle and the Temple with the ministration of the Aaronic priesthood, the Holy Land and the morning sacrifice on the eastern side of Jordan, but does this hold good of the Holy City? We must not think of the sacrifice

at the Temple, as a testimony to this idea because that belonged to the Holy of Holies. Where shall we look for the idea of sacrifice in connection with the Holy City? The answer is plain and yet wonderful. Just as the Holy City was the culmination of all the Holy places that preceded it if we must except Eden of which it was intended to be the counterpart, and the last of these earthly symbolism; so the sacrifice that we always associate with it is the glorious fulfilment of all the symbolic sacrificial types. In the very locality made sacred by the offering up by Abraham in fullest intention of his only son Isaac; the God of Abraham, Isaac and Jacob, offered up very really "His only begotten and well-beloved Son." Himself a willing sacrifice; and so it has come to pass Hebrews 9th Chapter, 15th Verse, "He is the Mediator of a new covenant, that a death having taken place for the Redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the Eternal inheritance."

Our Savior said to the penitent thief, "this day shalt thou be with Me in Paradise," showing that the way was now open to the Tree of Life."

The best tradition is that He was crucified at the western Gate of the City, the one that opened on the way to Joppa and the West. It is however a very striking fact that in this last great

sacrifice the victim did not face any earthly Holy of Holies but as the scriptures say "but Christ having come a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered at once into the Holy place, having obtained eternal redemption — which hope we have as our anchor to the soul, a hope both sure and steadfast and entering into that which is within the veil, whither as our fore-runner Jesus entered for us."

Paradise Lost and Paradise Regained. Eden and the guilty Adam fleeing through that Eastern gate under the weight of the penalty — "the day thou eatest thereof thou shalt surely die," and four thousand years after the second Adam, the Lord from heaven "holy, harmless, undefiled and separate from sinners," returning from Gethsemane through the eastern gate of the Holy City to suffer that penalty in His own body on the accursed tree; thus gaining for all who accept Him as their substitute, access once more to the "tree of life."

Is not this wonderful symbolism an evidence of design? It extends as we have seen up to this time from Adam to Christ, and as we shall see in another form, has continued from His day to our own. How will Higher criticism

account for this deep-laid object lesson, found in the five books of Moses, in Kings, in prophecies, connected in the continuous developments of the plan of salvation, woven like a thread of gold, and with it the idea that "without the shedding of blood there is no remission," binding together the Old Testament and the New, proving its Divine origin and that Holy men not only spoke, but journeyed, and built altars, and temples and occupied countries and founded cities "as they were moved by the Holy Ghost?"

What will our Hebrew brethren do with this wonderful symbolism which appeals so directly to all that is glorious in their past history? Their greatest claim to the regard and love of the Gentile world, is given by one who claimed himself to be a "Hebrew of the Hebrews," when he put it on record in writing to his brethren in Rome "what advantage then hath the Jew? Much every way; first of all that they were intrusted with the oracles of God;" "who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom concerning the flesh Christ came who is over all, God blessed forever." What will they do with the fact that Eden and the altar on which Abel offered has vanished; that Bethel and the Altar of

Abraham is no more; that the Tabernacle and the Temple with all their wondrous sacrifices have not been in existence for nearly nineteen hundred years; that the Holy Land is holy only as a memory; that the Holy City has been these many centuries a synonym for the tenets of a false religion, the possession of the followers of Mahomet?

These are serious facts that need an explanation from a race noted for its mental acumen. They cannot be treated as doctrinal enigmas. This age prides itself on its recognition of facts as opposed to the speculations of philosophy and the dogmas of theology what answer will it make to these tangible records in wood, and stone; graven even on land itself? The prophet Malachi was inspired to give the answer, as to why this all occurred and this will occupy our attention in the next chapter.

CHAPTER SIX

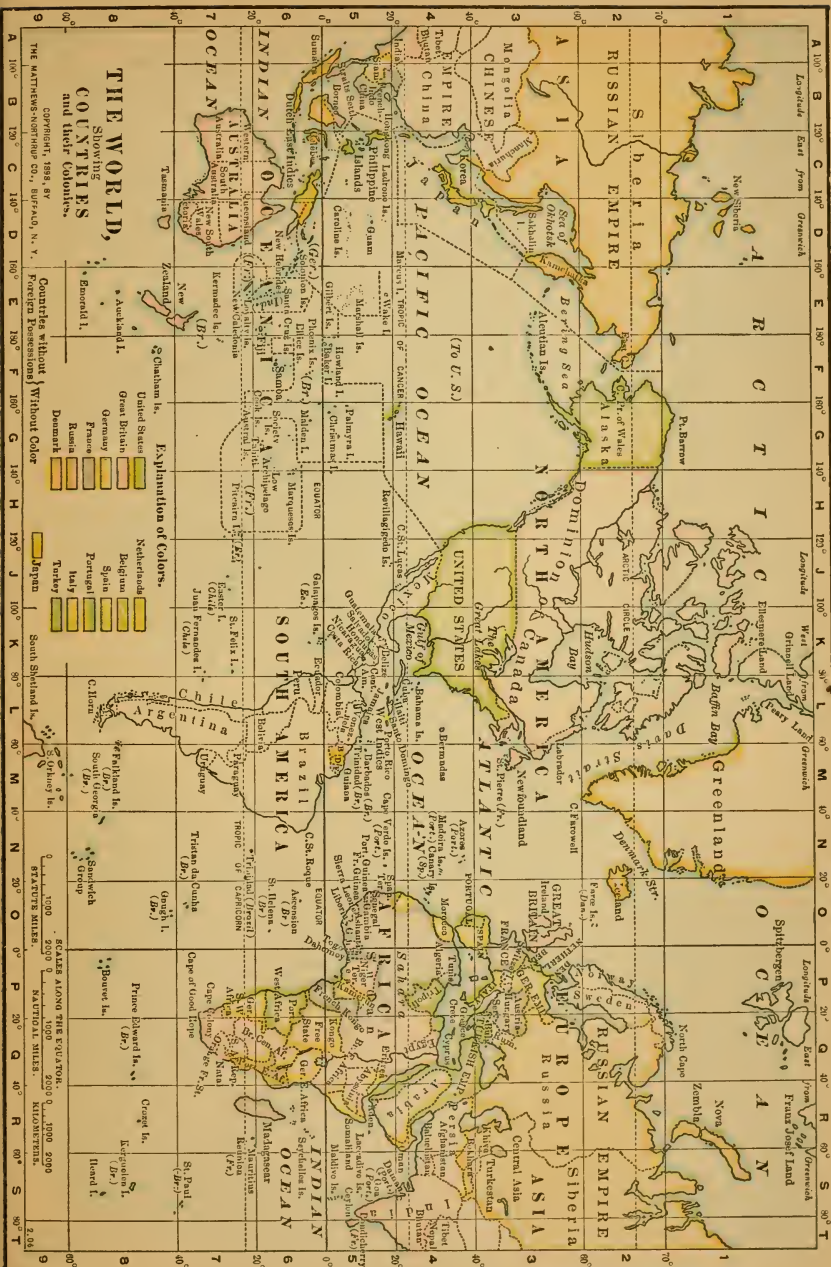
THE SUN OF RIGHTEOUSNESS

Malachi 4, 2.

“But unto you that fear my Name, shall the Sun of Righteousness arise with healing in His wings.”

“From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathens, saith the Lord of hosts.”

The Heathen World, Known and Unknown in the Time of Christ



CHAPTER SIX

THE SUN OF RIGHTEOUSNESS

THE significance of the figure used as above by the prophet Malachi is emphasized by the fact that it is contained in the *closing* words of the old Testament revelation which as we have seen was a revelation based upon symbols, and especially on symbols connected with sacrifice and is not used in any other place. The light up to that time had been dim, the twilight before the dawn, the prophetic assurance was, that this was to give way to a more glorious manifestation of spiritual illumination. And yet we have connected with it the same idea, we have been considering a movement from East to West. The history of the progress of the church since the ascension of Christ, proves that this was not a mere figure of speech on the part of Malachi. Not more certainly, in ordinary human speech, does the rising sun begin its progress in the east, and move westward, than has and does the progress of the Church, as the embodiment of Christianity follow the same direction in gaining conquests for her ascended Lord

and Master. And this is true not only of the past, but is being fulfilled in such an unmistakable way in our own times that "he that runs may read."

The parting words of our Savior, as He left His wondering disciples on the Mount of Ascension, were, "Go into all the world and preach the gospel to every creature, beginning at Jerusalem and lo! I am with you always even to the end of the world." No direction as to whether they should travel east or west, or north or south was given, and yet at the very outstart after leaving Jerusalem the gospel, moved westward. From a human standpoint it was only natural that it should. Greek civilization although not as old as the civilization eastward beyond the Euphrates, included the most advanced learning of the times, and the most liberal forms of idolatry, and offered an open door for the proclamation of the new religion. In addition to this, Jews were to be found in greater numbers in the west than in the east, although we must not overlook the fact that in the days of our Savior there was a very eminent school of the prophets beyond the Euphrates. Many Jews remained in those countries who had refused to return at the time when others, released from captivity sought the land of their fathers, accounting for the fact that Paul himself at one time desired to preach the gospel in Asia. Per-

haps however the most influential school of the prophets after the time of the ascension was at Alexandria in northern Egypt on the shore of the Mediterranean; and Jews in large numbers were located there as well as in Greece and at Rome and even far to the west. But from whatever cause, we soon find Saul and Barnabas at Antioch and Peter at Joppa. Asia Minor was in a few years filled with the knowledge of "Jesus and the Resurrection." Paul especially had been very active and successful. A glance at any good map of his first and second missionary journey will show how he journeyed north and south and east and west in Asia Minor, visiting the provinces of Cappadocia, Galatia, Pamphylia, Pamplagonia and Phrygia. But there came a time, manifested later, also, when he desired to enter in his enthusiastic and characteristic way on new fields of conquest. In writing to Rome from Corinth afterward, he exhibited the spirit to which we refer when he said—"But now having no more place in these parts," and expressing a great desire to have some fruit among them as among other gentiles and in another place that "he did not enter into other men's labors," but sought new ones. It was in some such spirit as this that we are to interpret Acts 16th Chapter, 5th to 7th Verses, "And so were the churches established in the faith, and increased in number daily. Now when they had gone

through Phrygia and the region of Galatia, and were forbidden by the Holy Ghost to preach in Asia, after they were come to Mysia, they assayed to go into Bythinia, but the spirit suffered them not." That is they were prevented not only from preaching the gospel in Asia but prevented from continuing their work in Asia Minor. Exception will no doubt be taken to this statement as authorities are not agreed that Asia in this connection means the countries east of Judea. Any other interpretation however ignores the fact that for several years Asia Minor had been the scene of very persistent labors on the part of St. Paul, and not only of his, but also where Peter and Philip and others had preached the gospel. Good authorities, among them so great a scholar as S. T. Coleridge express the opinion that Asia was a name applied to the land beyond the Euphrates, and that it was so known in the time of Paul. That it was a very populous region must also have been known, and as has been suggested many Jews lived there, and Paul in true Messianic spirit wanted to gain fresh conquests for his Master in that direction, but as we have seen he was forbidden and then came the vision of the man of Macedonia, Europe instead of Asia, the west instead of the east, saying, "Come over and help us." And after he had seen the vision, "immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had

called us for to preach the gospel unto them."

It is certainly a significant fact that we have no account in the New Testament of any movement toward preaching the gospel east of Jerusalem; certainly no church is mentioned by name. Even early tradition only very dimly associates the name of the apostle Thomas with the church of Persia and the western coast of India. It is also certainly a matter of history, that if any movement east was attempted in the early church it proved unsuccessful, much like the Roman Catholic attempts to Christianize China, India and Japan. But in striking contrast with this we have the Gospel moving westward over the Continent of Europe following lines of longitude and in fifteen hundred years the conquest was complete. Africa is to be included, because it was among the very first to receive the New Light. The prophecy of the Sixty-Eighth Psalm, that "Ethiopia shall soon stretch out her hands unto God" was fulfilled when the Treasurer of Queen Candace was converted through the instrumentality of Philip.

We are so much accustomed to the idea of the "dark continent" in connection with Africa as to be in danger of overlooking the fact that for many centuries after the Ethiopian treasurer, converted through the instrumentality of Philip, Africa was to a very great extent the abode of a Christian civilization. Dr. Mosheim in his

ecclesiastical history says concerning the church in Africa in the middle of the fourth century, "Toward the middle of the century a certain person named Frumentius, went from Egypt to Abyssinia or Ethiopia. He made known among the people the gospel of Christ and administered the sacrament of baptism to their King and to several of the first distinction at his court. As he was returning into Egypt he received consecration as the first bishop of the Ethiopians from Athanasius and this is the reason why the Ethiopian Church has even to our own time, been considered the daughter of the Alexandrian from which it also receives its bishop." It is well known that Africa on the borders of the Mediterranean Sea, was a very influential part of the church in the first centuries, and remained so until like Asia Minor it fell under the power of the followers of Mahomet. The fact that it is today so free from idolatry, a fact that has surprised so many modern explorers, the readiness of its inhabitants to receive missionaries, and the remarkable susceptibility to religion of the Negroes in the United States, all seem to point to the fact that Africa must not be placed in the same category as Asia so far as a knowledge of the gospel is concerned.

Following longitudinal lines in Iceland Christianity was legalized in the year 1000. Greenland was discovered by an Iclander and was

colonized by Christians from Iceland about 1100. Within fifteen hundred years therefore Christianity was the acknowledged religion as far as the 30th degree of longitude from Greenwich. Then followed the discovery of North and South America and by the year 1800 Christianity had extended to 135th degree of longitude. In 1820 the Sandwich Islands were first visited by American missionaries, and in 1825 the Ten Commandments were proclaimed as the foundation of all Law. This moved the line of longitude to 150°. In 1860 New Zealand and Australia were occupied by English Christians moving the line of longitude to 135° east.

This brings us to Japan and the Philippines. It is a matter of current history how rapidly the conquest of Japan and the Philippines to Christianity has been since Commodore Perry's visit in 1848. Observe how rapidly the movement has been since the gospel left the western shores of the United States. Fifteen hundred years for Europe and Africa, only three hundred years for North and South America. Only one hundred years for the Sandwich Islands, Australasia, Japan and the Philippines. A glance at a Mercator Projection map of the world shows that out of the 360 degrees of the Sun's circuit in twenty-four hours, there remains less than 50 degrees to go over until the Sun of Righteousness again stands over Jerusalem, from which

point it started some eighteen hundred and seventy years ago.

The most interesting missionary field of to-day is conceded to be China, and it is the next in order to receive the benefit of the "healing wings" of the Sun of Righteousness. Lift up your eyes for the fields are already white for the harvest or to change the figure. In the early spring we sometimes have a twelve inches fall of snow, but the warm rains come and the beams of the spring sun beat upon it and it passes away quickly in abundant life-giving streams. So China has been covered with gospel truth by the labors of missionaries for seventy-five years. To the human eye the effect is not very apparent and we wonder what will thaw these cold hearts and brighten up this impassive people. A missionary of seventeen years' service in China says he never saw an unconverted Chinaman smile, but it only needs the "healing wings" of the Sun of Righteousness to bring about mighty changes in a very short time. This is the best prospect for the solution of the yellow peril, for we need have no fear if we have to deal with a Christianized people.

After China there remains only India. It like China is permeated with the gospel and in due time it will also yield its religion of Caste to the brotherhood of Christianity. Then with Persia's Nestorian religion the way is open for the com-

pletion of that wonderful circuit from East to West, symbolized as we have seen from the Garden of Eden to our own day.

The writer of this Book is not a Milleranian or Second Adventist, and he has no opinion to express on these disputed points, but the consensus of all Christian beliefs is, that a time is coming when men "shall beat their swords into ploughshares and their spears into pruning hooks and Nations shall learn war no more." A time coming when "Holiness to the Lord" shall be written upon the bells of the horses, that is when all traffic in a commercial way shall be conducted in the spirit of Consecration. A time coming when none need say unto his brother "Know the Lord for all shall know Him from the least to the greatest." Are we not all prepared to say hasten the day, and to rejoice in the certainty that the Dawn is appearing?

Prof. Mellone suggests there may be two views held as to "The Kingdom of God" in the world — one that man has his part in its progress in the world; and the other that it is a work with which God has entirely to do. Our Savior evidently taught this latter view. That the Kingdom itself, in its conception and introduction into the world was all from above. He taught that man's duty consisted in preparing himself for it when it came to him or he came to it. Our Savior's teaching is wonderfully confirmed by what we have been

considering concerning the wonderfully ordered progress of this Kingdom in the world. The work of the Church has been to prepare men for its reception.

But the culmination of it all will be when there is a New Heaven and a New Earth wherein dwelleth righteousness, and this brings us to the consideration of the seventh Holy Place mentioned in the scripture, The New Jerusalem.

It is no doubt to this culmination our Savior Himself refers in Matthew 24th Chapter and 27th verse, "For as the lightning cometh out of the East and shineth even unto the West; so shall also the coming of the Son of Man be." This is generally considered to refer, not to the completion of the circuit of the Sun of Righteousness which we have been considering, but to that "day and hour which no man knoweth, no, not the angels of heaven, but the Father only" — yet there is a strangely similar use of the words East and West.

What Remains to be Covered by the Rays of the Sun of Righteousness





CHAPTER SEVEN.

THE NEW JERUSALEM

Revelation 21, 1 to 3.

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more Sea.

“And I John, saw the Holy City, New Jerusalem, coming down out of heaven, as a bride adorned for her husband.

“And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them and be their God.”

CHAPTER SEVEN

THE NEW JERUSALEM

OUR subject brings us naturally to the consideration of the seventh and last Holy Place mentioned in the scriptures. In the 10th verse of 21st Chapter of Revelation, the seer of Patmos says, "and he carried me away in the spirit to a great and high mountain, and showed me the Holy City, New Jerusalem coming down out of heaven from God having the glory of God; having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel; on the East were three gates." The statement as to the boundaries of the city begins therefore in this suggestive way "on the East three gates" and not as a modern map maker would have commenced "on the North three gates." This holy place unlike those we have been considering could be entered from all sides for "there is no more curse," and yet prominence is evidently given to the gates on the East. This is developed still more clearly in the name

that was given to the first of these three gates on the East. As we have seen above the name of a Tribe of Israel was engraven on each gate, but strange to say, these are not given in the order in which Jacob named and blessed his Sons in the book of Genesis 49th Chapter 5th to 8th verses, Reuben, (first born), Simeon, Levi, Judah and so on. The order in naming the gates is no doubt the same as that given us in the 7th Chapter of Revelation 5th verse, where Judah comes first and then Reuben. The first gate on the east was named Judah as if forever to commemorate that Gate from which the "Lion of the Tribe" issued when He went out to His great conflict with the Prince of Darkness in the Garden of Gethsemane. It is further significant when we remember the position of the tribe of Judah in the encampment in the wilderness, where this tribe was given the place of honor immediately at the eastern front of the Tabernacle. Numbers 2d Chapter, 2d and 3d verses. Every man of the children of Israel shall pitch by his own standard, with the ensign of his father's house; far off about the tabernacle of the congregation shall they pitch, and on the east side side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies," next comes Issacher and Zebulon, while Reuben leads the encampment on the south.

Are these merely coincidences or suggestive facts?

It is remarkable with reference to the Holy places referred to in the scripture, that they have all now passed away. The Garden of Eden was followed by Bethel (House of God). Bethel gave place as a distinctly holy place to the Tabernacle, the Tabernacle to the Temple at Jerusalem; and Canaan as the Holy Land, and Jerusalem as the Holy City have ceased to be, except as glorious reminders of a wonderful past. Neither of these last mentioned even belong to the chosen people of God. Their significance as Holy Places has "vanished away" in the expressive language of the author of Hebrews, and they are now interesting only as they suggest to those who visit them, the names and scenes and activity of by-gone spiritual giants, Adam, Abel, Abraham, Moses and Aaron, Joshua, David and David's greater Son. And yet it is very singular to find in the description of the Seer of Patmos of "The New Jerusalem" something that reminds us of each of these places, as though it was designed to give us a blending and combined reminiscence of all the holy places of the past, and thus to emphasize their reality and importance. The Garden of Eden is brought back very vividly as described in Genesis, by these words of Revelation, 22d Chapter 2d verse "In the midst of the street of it, and on either side

of the river, was the tree of life, which bare twelve manner of fruits and yielded her fruit every month; and the leaves of the tree were for the healing of the nations; and there shall be no more curse," even the angels that guard each gate remind us of the watchful Cherubim at the eastern Gate of Eden, but they are now relieved of all terror by the assurance "Blessed are they that do His commandment, that they may have right to the tree of life and may enter through the gates into the city." We are reminded of Bethel and Jacob's vision there, by the many angels with their various messages "ascending and descending" connecting heaven and earth as by a celestial ladder. The Tabernacle and the Temple, which were fashioned by Moses according to "all things show him in the Mount" are represented by the "altar," and the "smoke of the incense" and "the seven trumpets," "the tabernacle of testimony" the seven golden candlesticks, the cherubim and "the Lamb that was slain." Canaan is brought vividly to our recollection by the numbering of the twelve tribes and their names engraven upon the gates, and the Jerusalem of earth which as we have suggested was the culmination of the Holy places so far as this world is concerned; now fades away into this glorious description of the New Jerusalem in which there is "no temple; for the Lord God Almighty and the Lamb are the Temple of it,

and the city hath no need of the Sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the Light thereof. And the nations of them that are saved shall walk in the light of it; and the Kings of the earth do bring their glory into it."

Surely no unprejudiced mind, Jew or Gentile, can follow the line of this development from the Garden of Eden, on through nearly four thousand years to the vision on Patmos; and now for nearly nineteen hundred years of the progress of Christianity in the direction these foreshadowings indicate, without being impressed with the evidence of design; and convinced that the Holy Scriptures are indeed no "cunningly devised fable," but as they claim to be the "word of God" and that "Holy men of old spoke as they were moved by the Holy Ghost." Scientists agree that historical facts are good evidence, what will they do with these historic facts? If they reply Eden is not an historic fact, how will they explain the account we have of the eastern entrances, in connection with historical facts that cannot be denied, vouched for in secular history as well as sacred; namely, with Bethel, the Tabernacle, the Temple Jerusalem and Canaan? What too will the advocates of "Higher criticism," and those so-called liberal Christians, who believe the Garden of Eden to have been a myth, do with this connected religious foreshadowing running

through the five books of Moses, and forming an indissoluble part of every page from Genesis to the last chapter in John's gospel; completed in the "Sun of Righteousness," who is carrying out the symbolism before our eyes in these latter days in exact accordance with what is written from the beginning of Acts to the beginning of the Revelation?

What a significance is given to the Resurrection and the Ascension of our Lord, a doctrine made so prominent by the early apostles when we look upon them as the connecting links, between the City of David, as the culmination of the holy places of the past; and the holy Jerusalem to which our Lord ascended in the presence of the disciples from Olivet; making the Holy Scriptures a consistent whole showing that a "new and living way" has been indeed opened and "we are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first body who are enrolled in heaven and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of a new covenant and to the blood of sprinkling that speaketh better than that of Abel."

Revelation 14, 6.

"And I saw another Angel fly in the midst of heaven, having the everlasting gospel to preach unto them that

dwell on the earth, and to every nation, and kindred,
 and tongue, and people."

O'er the gloomy hills of darkness,
 Cheered by no celestial ray,
 Sun of Righteousness arising,
 Bring the bright, the glorious day,
 Send the gospel
 To the earth's remotest bound.

Kingdoms wide that sit in darkness
 Grant them Lord! the glorious light:
 And, from eastern coast to western,
 May the morning chase the night;
 And redemption
 Freely purchased, win the day.

Fly abroad, thou mighty gospel!
 Win and conquer, never cease,
 May thy lasting, wide dominions
 Multiply and still increase;
 Sway thy scepter,
 Savior! all the world around.

WILLIAM WILLIAMS,
 A. D. 1791.

CHAPTER EIGHT

THE WHITE STONE AND THE NEW NAME WRITTEN

Revelation 2, 17.

“To him that overcometh to him will I give of the hidden manna.

“And I will give him a white stone, and upon the stone a new name written, which no man knoweth but he that receiveth it.”

CHAPTER EIGHT

THE WHITE STONE AND THE NEW NAME WRITTEN

A PERIODICAL not long since published the following account of an important discovery. A farmer in one of the Dutch settlements of southern Africa chose, some forty years ago, for the passage of scripture at family worship the chapter in Revelation where this passage occurs, Revelation 2, 17. "To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth, but he that receiveth it." A guest from a distant part of the country, when worship was concluded, remarked that the "white stone" in the passage that was read, reminded him of the stones his children played with at home, that they found on the banks of a stream nearby; and drawing one from his pocket showed it to his host and family. Another guest present, who was an expert on precious stones, at once pronounced it a valuable diamond, and within thirty days from that time three thousand persons were searching for these

precious stones in what has since proven to be the most extensive diamond mines in the world.

The incident is interesting as to the suggestion, in so indirect a way of the similarity of the two terms, a "white stone" and a diamond. We see at once however how appropriate the comparison is, as light is white and a diamond is even scientifically considered chrystalized carbon, or light. Did the risen Lord when He talked with John in beatific vision have a diamond in His thought? — Yea, even a particular diamond.

The connection in which the gift occurs is very suggestive. "To him will I give of the hidden manna." Manna we always very naturally associate with the journey of the Children of Israel in the wilderness. It came down like round particles of frost from heaven every morning, except the morning of the Sabbath. But this daily blessing could not in any sense be called "hidden" manna, seeing that it was openly visible to millions of people, who depended upon it as the "staff of life." As a memorial of this great gift, however, Moses was commanded to fill a vessel with it and either to place it within, or in some receptacle on the outside, of the Ark of the Covenant in the Holy of Holies.

Exodus 16, 33 and 34.

"And Moses said unto Aaron, take a pot, and put an omerful of manna therein, and lay it up

before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept." Now no one was permitted to enter the Holy of Holies where this "hidden manna" was kept, but the High Priest, and he but once a year, when he came in an appointed way bringing with him the blood of the sacrifice. This manna could be very properly called "hidden." It was visible to no one but the High Priest, and absolutely hidden from all Israel. The promise of our Savior then appears to be, so far as this gift of "hidden manna" is concerned, that His people who remain faithful will be permitted to enter the Holy of Holies above; of which that in the Tabernacle was but the shadow; through their union with their Great High Priest, who has not only passed into the heavens Himself but made a way for them also.

Hebrews 9, 24.

"For Christ entered not into a holy place, made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us." The manna may symbolize the provision made in heaven for sustaining the spiritual strength of His people, just as the manna in the wilderness sustained the bodily strength of all who partook of it. It implied also that they have full access into the very Holy

of Holies in heaven, much more free than the access of Aaron when the Tabernacle was standing; for they are permitted to be there continually. The train of thought, then, in which the "white stone" occurs is evidently in connection with the Holy of Holies of the Tabernacle and the Temple.

Another duty of the High Priest was to inquire of the Lord before the veil that separated the Holy of Holies from the Holy Place. When he did this, he must be arrayed in a peculiar way, for while there were three articles of his dress that were like the dress of the priests, who assisted him, he wore three articles that belonged to him as High Priest alone; and that could not be worn by any other. First, there was the Ephod — that is two onyx stones set in gold and attached to blue and purple fine twined linen and worn one on each shoulder. Six names of the Tribes were engraven on one stone and six on the other. Second, The Robe, made entirely of blue fine twined linen, and fitting his body closely descending to his knees; and Third, what we are especially interested in at this time: a breast-plate. This was also of blue and purple, and had attached to it, in some way, twelve precious stones, arranged in four rows and set in gold. On each of these stones the name of one of the tribes of Israel was engraved.

Exodus 28, 21.

“And the stones shall be according to the names of the Children of Israel, twelve, according to their names; like the engraving of a signet, every one according to his name, they shall be for the twelve tribes.” The High Priest not only represented Jehovah in the eyes of Israel; in the eyes of Jehovah, he represented the people; and bore, as it were, the twelve tribes on his shoulders when he went to inquire of Jehovah, as to His will; and bore them upon his breast as well. Now our Savior seems to promise that those who “overcome” shall stand in the presence of Jehovah on high. They shall have what was symbolized by this breast plate of the High Priest; but instead of twelve stones there will be but one and it shall be a *white* stone. Now can we discover the white stone in the High Priest’s breastplate, and the name upon it?

Exodus 39, 8 and 14.

“And he made the breastplate of cunning work, like the work of the Ephod; of gold, blue, and purple and scarlet and fine twined linen. It was four square; they made the breastplate double, a span was the length thereof, and a span the breadth thereof, being doubled. And they set in it four rows of stones. The first row was a sardius, a topaz and a carbuncle; this was the

first row; and the second row, an emerald, a sapphire, and a diamond; and the third row a ligure, an agate, and an amethyst; and the fourth row, a beryl, an onyx and a jasper, these were inclosed in ouches of gold in their inclosings. And the stones were according to the names of the Children of Israel, twelve, according to their names; like the engraving of a signet, every one according to his name, for the twelve tribes." Now what is the correct list of the twelve tribes by seniority? Jacob himself gives it in the day that he blessed them and prophetically disclosed the characteristics of each. It is in the 49th Chapter of Genesis, and this is the order: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph and Benjamin. Or to carry out the idea of the breast plate, and observing the order given, and writing the names from right to left according to Hebrew writing, we have the result shown on page 91.

The Diamond had engraven upon it the name of Judah, of whom Jacob says in prophetic utterance:

Genesis 49, 8 and 10.

"Judah thee shall thy brethren praise;
 Thy hand shall be upon the neck of thine enemies;
 Thy father's sons shall bow down before thee.
 Judah is a lion's whelp;
 From the prey, my son, thou art gone up;
 He stooped down, he couched as a lion,

Levi	Simeon	Reuben
Sardius	Topaz	Carbuncle
Issachar	Zebulun	Judah
Emerald	Sapphire	Diamond
Asher	Gad	Dan
Ligure	Agate	Amethyst
Benjamin	Joseph	Naphtali
Beryl	Onyx	Jasper

And as a lioness; who shall rouse him up?
 The scripture shall not depart from Judah,
 Nor the rulers' staff from between his feet,
 Until Shiloh come;
 And unto him shall the obedience of the people be."

And answering back through all the ages is
 the voice from amidst the throng on high as John
 heard it on the isle of Patmos. Revelation 5,
 3 and 5.

"And no one in the heaven, or on the earth,
 or under the earth, was able to open the book,

or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon; and one of the elders saith unto me, 'Weep not; behold the Lion that is of the *tribe of Judah*, the Root of David, hath overcome to open the book, and the seven seals thereof.' " May we not then believe that, as the manna symbolized the constant supply of spiritual strength His people will receive in heaven, so this most precious of all stones, symbol of light, itself chrystalized light, scientifically chrystalized carbon, typifies the spiritual illumination His people will receive, and the "new name" written upon it the way in which they are permitted at all times to approach into the presence of Jehovah Himself?

BUT WHAT IS THE NAME THAT WILL TAKE THE PLACE OF THE NAME OF JUDAH?

The names, Lord, Jesus, Christ, are of course Hebrew in their origin, and like all Hebrew names are significant. The Old Testament abounds in illustrations of this fact. The very first name Adam—"out of the earth." Call him Moses said Pharaoh's daughter, "because I drew him out of the water." Samuel, "asked of the Lord." It is generally admitted that the three names or titles of our Lord represent the

three offices He executes as the Redeemer of His people. Christ our Prophet, to teach us, and to reveal the will of God for our Salvation, although we cannot, of course, dissociate any of these titles from His work, as God-man, Mediator; yet as He appeared among men, and as men recognized Him, as a man, or as a prophet, or as King, we may also thus recognize Him. Jesus, as the angel who brought His name said: Call Him Jesus, for He shall save His people from their sins." But He did this by offering Himself, High Priest and sacrifice in one, so Jesus represents to us His High Priestly office. Lord, representing His Kingly office, ruling in and reigning over all His people. Not merely this, but owner, master, disposer. Now very appropriately we find these three titles used together, generally, after His resurrection, and when He became all these things to His church by actual fulfillment. But it is quite interesting to observe that we never do find them connected together in the gospels, or even any two of them, except in the title of Matthew's gospel. It is either Jesus alone, or Lord alone, or Christ alone. It is also remarkable that among the many names given Him in the Old Testament, such as "Lion of the tribe of Judah," "Shiloh," "stem of Jesse," "wonderful," "counsellor," "Prince of Peace," neither Jesus nor Christ is mentioned. Perhaps this is to be accounted for by the fact

that Jesus was the name by which He was to be known as a "man among men." Christ was His title as the Messiah and was not given until He came. We must however except the title Lord, for we have our Savior's own endorsement of a Messianic Psalm in which it was used.

Luke 20, 41 and 44.

"And he said unto them, How say they that the Christ is David's son? For David himself saith in the book of Psalms:

The Lord said to my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.

David therefore calleth him Lord, and how is he His son?" The title "son of David," carried with it the idea of a King,—but Lord still more so, so that we are warranted in considering our Savior's title Lord, as meaning King, including owner, master and disposer, and we shall always use it in this sense.

Let us now take up the names of our Lord in the order given by Paul in his letter to the Corinthians in the old version, First Corinthians, 1 and 2, "with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." These names being significant, should be used appropriately if the persons who

used them understood their meaning. If we find them so used we have an indirect proof that the scriptures are what they profess to be: a history of current events in the life of one who trod this earth of ours, a "man among men," and who yet spake as man never spake, and willingly and intelligently offered Himself a sacrifice for human guilt. Claiming to fulfill in Himself ancient types and prophecies, which may be summed up in these three, a High Priest, like Aaron; a Prophet, like Moses; a King, like David. We will consider the gospels first.

JESUS:

Matthew I, 21.

"And thou shalt call his name *Jesus*, for it is He that shall save His people from their sins." Jesus is here expressly given to be the name by which He should be known by His Mother, and the members of His household, and among men, as He took His place in the discharge of the active duties of life, and yet it carries with it the significance of a Savior, a human Savior, who took our place; but this does not prevent Him from being as He really is also a Divine Savior. Notice as something quite remarkable that this was the only name by which our Savior was known for thirty years of His life. We have the record only up to the time He was

twelve during this period, and there is certainly no mention of Christ or Lord in connection with these years.

Matthew 1, 25.

“And he (i. e. Joseph) called His name *Jesus*.”

Luke 2, 52.

And *Jesus* advanced in wisdom and stature, and in favor with God and men.

Luke 2, 43.

“And when they had fulfilled the day, as they were returning, the boy *Jesus*, tarried behind in Jerusalem.” And with this well known incident at the temple, when our Savior was twelve, His history closes until He was thirty. But when He comes after these years of quiet, humble living in Nazareth, to enter upon His public ministry this name *Jesus* is once more brought forward.

Matthew 3, 13.

“Then cometh *Jesus* from Galilee to the Jordan unto John to be baptized of him.”

Mark 1, 9.

“*Jesus* came from Nazareth of Galilee and was baptized of John in Jordan.” This was the name then by which He was known all these

years in Nazareth. Not as the Christ for He had not yet made known His message or claimed the office of Messiah; not Lord, for He was not yet ready to claim His Kingship. But His office of Savior is the essential thing, and this is always associated with His humanity. He recognized His place as our substitute under the Law, by consenting to a public baptism, but if any name was used in this service to designate Him, as with us, it was His human name Jesus. So the record is:

Luke 3, 21.

“Now it came to pass, when all the people were baptized, that, *Jesus* also having been baptized and praying, the heaven was opened and the Holy Ghost descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, ‘Thou art my beloved Son; in Thee, I am well pleased.’”

What a comforting thought that this approval came upon the *man Jesus*, “bone of our bone and flesh of our flesh;” our Savior from sin; and John so points Him out the next day:

John 1, 29.

“On the morrow he (i. e. John the Baptist) seeth *Jesus* coming unto him, and saith, ‘Behold the Lamb of God, which taketh away the sin of the world.’” When our Savior was tempted, it was as *Jesus*.

Matthew 4, 1.

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.”

Luke 4, 4.

“And *Jesus* answered unto him, ‘It is written, Man shall not live by bread alone.’”

Luke 4, 14.

“And *Jesus* returned in the power of the spirit into Galilee.” This was after His victory. But observe that there is no mention by either Matthew or Luke, that it was Christ that was tempted, or the Lord: although as we have said, He was always both Lord and Christ as He now is; yet in this narrative there is a consistent reference to the fact that He was tempted in the human form indicated by His human Name. It was *Jesus* who repulsed Satan; and who all His life “was tempted like as we are yet without sin.” But while Christ represents no doubt, the prophetic office of our Savior, it is reserved for the apostles to use this term with reference to His teachings. For the most part, any reference to our Savior where He was Himself on earth, either to His teachings or miracles, is in the name of *Jesus*. And this seems the natural way to express it. Because He had left His carpenter’s bench, and had become a Rabbi, was no

reason why He should not still be known as *Jesus* of Nazareth.

Matthew 4, 17.

“From that time began *Jesus* to preach, and to say ‘Repent ye; for the Kingdom of heaven is at hand.’”

Matthew 7, 28 and 29.

“And it came to pass, when *Jesus* ended these words, the multitudes were astonished at His teaching, for He taught them as one having authority and not as the scribes.” In this name He wrought miracles.

John 2, 11.

“This beginning of His signs (referring to the miracle of turning water into wine) did *Jesus* in Cana of Galilee, and manifested His glory.” So all the writers without exception refer to all miracles as not having been wrought by the Lord or by Christ, but by *Jesus*. But *Jesus* also forgave sins, as the son of Man.

Matthew 9, 2.

“And *Jesus* seeing their faith, said unto the sick of the palsy, ‘Son be of good cheer; thy sins are forgiven.’” As a sympathizing Savior, He is also thus known:

Luke 18, 16.

“ But *Jesus* called them unto Him, saying ‘ Suffer the little children to come unto me and forbid them not.’ ”

John 11, 31.

Jesus Wept.

But above all as our Savior, in His office of High Priest, He suffered in this name.

Matthew 26, 36.

“ Then cometh *Jesus* with them unto a place called Gethsemane, and saith unto His disciples, ‘ Sit ye here, while I go yonder and pray.’ ”

Matthew 26, 4.

“ And they took counsel together that they might take *Jesus* by subtilty and kill Him.”

Matthew 26, 50.

“ Then they came and laid hands on *Jesus*, and took Him.”

Mark 15, 15.

“ And Pilate wishing to content the multitude, released unto them Barabbas, and delivered *Jesus* when He had scourged Him to be crucified.”

John 19, 18.

“ Where they crucified Him and with Him two others, on either side one, and *Jesus* in the midst.”

Luke 23, 4.

“ And when *Jesus* had cried with a loud voice, He said, ‘ Father into Thy hands I commend my spirit.’ ” Surely this dwelling upon His human name, was no fortuitous circumstance. No reference to the Messiah, no reference to Him, as King, except indeed in the superscription on His cross, conceived by a Roman Governor, and even this is in connection with *Jesus* of Nazareth. It was as a human Savior He suffered in our place. But it was *Jesus* also who rose from the dead.

John 20, 12.

“ And she (i. e. Mary) beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of *Jesus* had lain.”

Acts 17, 18.

Paul on Mars Hill —“ Because he preached *Jesus* and the Resurrection.”

Romans 8, 11.

“ But if the spirit of Him that raised up *Jesus* from the dead.”

1 Thess. 4, 14.

“ For if we believe that *Jesus* died and rose again, even so them also that are fallen asleep in *Jesus* will God bring with Him.” Surely we are ready to exclaim,

“How sweet the name of Jesus sounds
 In a believer’s ear,
 It soothes his sorrow, heals his wounds
 And drives away his fear.”

NEWTON.

Christ:

It is quite remarkable, that as the human name of our Savior, was first announced by an angel from heaven; so the other titles, “Christ and Lord” were first announced by angels. This does not imply that the Jews were not familiar with these names, but that the angels were the first to use them with reference to a particular person.

Luke 2, 11.

“For there is born to you this day in the city of David a Savior, which is *Christ the Lord*.” The name Christ, however is always significantly used. A Messiah was the hope of Israel; “for which prophets and Kings had waited long but died without the sight.”

Matthew 2, 4.

“And gathering together all the chief priests and scribes of the people, he (i. e. Herod) inquired of them where the *Christ* should be born,” — observe not *Jesus* but the *Christ*. Devils knew Him, not as Jesus, but as Christ.

Luke 4, 41.

“And rebuking them (that is the devils) He suffered them not to speak, because they knew He was the Christ.” The High Priest adjured Him when He was being tried for His life.

Matthew 26, 63.

“I adjure thee by the living God, that thou tell us whether Thou be the Christ, the Son of God.”

The rabble evidently associated the idea of a Prophet, with this title for they said:

Matthew 26, 68.

“Prophecy unto us, thou Christ; who is it struck Thee?” and John in closing his gospel says:

John 20, 31.

“But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life through His name.” Our Savior Himself uses the title, or rather explains it as the counterpart of Rabbi — Teacher.

Matthew 23, 8.

“Neither be ye called Master, (or Rabbi); for one is your master (or Rabbi, teacher), even the

Christ." It is noteworthy that when the apostles went forth to preach to men, their subject, was the great teacher, Christ. It is even more used than Jesus; most frequently it is Christ Jesus; and again Jesus Christ, our Lord. They preached a promised Messiah, who according to promise had indeed come, and so we have numerous references.

Romans 5, 6.

"In due season *Christ* died for the ungodly."

Romans 6, 8.

"Now if we be dead with *Christ*."

Romans 8, 10.

"And if *Christ* is in you, the body is dead because of sin."

Romans 8, 17.

"Joint heirs with *Christ*."

Romans 8, 35.

"Who shall separate us from the love of *Christ*?"

Romans 10, 4.

"For *Christ* is the end of the Law unto righteousness to every one that believeth."

1 Corinthians 15, 12.

"Now if *Christ* be preached."

But we need not multiply illustrations, a very cursory examination will show that as Jesus is the prominent name in the gospels, where the object, evidently is to give us a history of our Great High Priest as He lived and died for us, so in the writings of the apostles, as we know was the case in all their discourse, *Christ* was the great theme. Many of the adherents of the old church were Jews, and would be more in love with this aspect of the gospel, not only as the source of all their joy, but as the fulfillment of all their hopes as children of Abraham. The apostles themselves were all Jews. But in this they followed also the example of our Lord Himself, for after His resurrection, the first discourse He uttered, was directly in this line. This is the burden of His conversation with the two disciples as they walked to Emmaus.

Luke 24, 25 and 27.

“And He said unto them, ‘Oh, Foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the *Christ* to suffer these things, and to enter into His glory?’ And beginning at Moses and from all the prophets, He interpreted to them in all the scriptures the things concerning Himself.” And so the early church were instructed to believe in a Christ already come, as the Old Testament Church had been trained in a Christ to come.

Hebrews 9, 14 and 15.

“How much more shall the blood of Christ, who through the eternal spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause He is the Mediator of the New Covenant,” or New Testament. In the prominence given this title of our Lord, we have a sufficient reason, for a fact that has caused no little discussion, given us in Acts 11, 26. “The disciples were called Christians first in Antioch.” Certainly this name was not given them by the Jews for they esteemed themselves the true Christites or Messiahites. The Jews always referred to the early Christians contemptuously, as the ‘Sect of the Nazarenes,’ or the followers of Jesus of Nazareth.” The name Christians was evidently given them by Gentiles who knew them as the followers of One who was known among them as Christ. Just as the Greeks took the name of their teacher, so they gave the name to those who behoved in the teachings of Christ.

LORD:

The remaining title we understand to mean Master, Disposer; and to include much of what we mean by Kingship. Certainly our Lord claimed to be a King and He expressly uses the title in connection with the claim, as we shall

see. The first reference to it, as we have already stated is in the announcement of the angels to the wondering shepherds on the morning of the Advent. It is to be found only in a very few passages in any of the gospels, but it is very significantly used.

We have already referred to His question to the Pharisees:

“If David then called Him Lord, how is He his Son?” In this passage our Savior evidently claims to be Jehovah King. It is very significant that the use of this title of our Savior is almost confined to the discourses He uttered, and His acts, connected with the few weeks before He suffered, and the days after His resurrection and preceding His ascension.

Luke 18, 6.

“And the Lord said, Hear what the unrighteous Judge saith.” He who shall be the King and Judge of all men, speaks of this as one who knows what righteous judgment is. But when Jesus was about to make His triumphal entry into Jerusalem we have the significant record:

Luke 19, 31.

“And if any one ask you why do ye loose him (i. e. the colt) thus shall ye say ‘The Lord hath need of him.’” He did not say the prophet of Galilee, Jesus of Nazareth hath need of him,

nor yet the Christ, the promised Messiah. He used His Kingly title, because He was about to claim before all men His Kingly prerogative. But it is especially after His resurrection, and during the days when He was upon earth after His resurrection, that this title is most generally given him. These were days of visible triumph. The King had overcome that great King of Terrors, who during four thousand years had kept the world in bondage "through fear of death." He had now risen, having broken the bars of the tomb, leading "captivity captive." What name so appropriate as Lord Jehovah King?

Luke 24, 34.

"Saying the *Lord* is risen indeed, and hath appeared unto Simon."

John 20, 20.

"The disciples therefore were glad, when they saw the Lord."

John 21, 7.

"That disciple therefore whom Jesus loved, saith unto Peter, 'It is the Lord.' So when Simon Peter heard that it was the *Lord*."

John 21, 15.

So in answer to the question of Jesus, Peter says "Yea, *Lord*."

John 21, 21.

“Peter therefore seeing him, Saith to Jesus.
‘Lord, what shall this man do?’”

So Thomas when his doubts were all removed said, “My Lord and my God.” So too the epistles are full of this rejoicing.

2 Corinthians 3, 18.

“But we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory.” Beholding the King in His beauty.

2 Timothy 4, 8.

“Henceforth there is laid up for me a crown of righteousness, which the *Lord* the righteous judge shall give me at that day.” Who can give crowns but the King?

LORD JESUS CHRIST:

It is quite significant that, the first time, these three titles are brought together was on the day of Pentecost, and this union occurs in Peter’s sermon.

Acts 2, 36.

“Let all the House of Israel, therefore know assuredly, that God hath made both Lord and Christ this Jesus whom ye crucified.” The same Holy Spirit who guided Peter, led the apostles afterward to use the titles together frequently.

“Lord Jesus Christ” are well known names, especially in Paul’s writings. But which of these titles are connected with the person of our Savior in heaven? Have we any suggestions given in the appearances of our Lord after His ascension, or in the vision of the Beloved disciple on Patmos? Jesus is evidently one of these names, as is shown from the following passages:

Acts 9, 5.

Our Savior uses this name when He appears to Saul on the way to Damascus. “And he (i. e. Saul) said, ‘Who art thou Lord?’ And He said, ‘I am *Jesus* whom thou persecuted.’” So also when Ananias came to comfort and teach Saul; “And laying his hands on him said, ‘Brother Saul, the Lord even Jesus, who appeared unto thee in the way which thou comest hath sent me.’”

Revelation 22, 16.

“I Jesus have sent mine angel to testify unto you these things in the churches.” Jesus then is certainly one of the names by which our Savior is known in heaven. But Lord is also a title known there.

Acts 8, 9.

“And the *Lord* said unto Paul in the night by a vision, ‘Be not afraid but speak and hold not thy peace.’” Our Savior says to John:

Revelation 1, 8.

“ ‘I am the Alpha and the Omega,’ saith the Lord God, ‘which is and which was, and which is to come, the Almighty.’ ”

Revelation 4, 11.

The Saints in glory cry “Worthy art Thou, our *Lord* and God.”

Revelation 15, 4.

“Who shall not fear, O Lord, and glorify thy name?”

Revelation 17, 14.

“For He is Lord of Lords and King of Kings.” These two titles are also used together, that is Lord Jesus where our Savior is referred to after His ascension.

Acts 7, 59.

“And they stoned Stephen, calling upon the Lord, and saying, *Lord Jesus* receive my spirit.”

2 Thess. 1, 7.

“At the revelation of the *Lord Jesus* from heaven with the angels of His power.” The very last reference on the name is very significant.

Revelation 22, 20.

“He which testified these things saith, ‘Yes; I come quickly — Amen. Come, Lord Jesus!’ ”

These two names also have a special significance when we remember the two symbols with reference to our Lord Jesus, as given in Revelation 5, 6. "And I saw in the midst of the *throne* and of the four living creatures, and in the midst of the elders, a *Lamb* standing, as though it had been slain." Now a Throne is always a symbol of kingly authority, and answers to the title Lord; while the slain Lamb always typifies, Jesus, our great High Priest. These are the only two of the titles that are used by our Savior Himself, or by John in heavenly vision concerning Him. The title Christ is used twice, but in both instances in connection with the earth, not heaven; that is with the mysterious "thousand years" commonly known as the Millennium.

Revelation 20, 4.

"And they lived and reigned with Christ a thousand years." From what we have been considering as to the meaning of our Lord's title as King, does it not almost necessarily follow that the thousand years cannot mean a personal reign when it says, that they reigned with Christ and not with the Lord Jesus? In the final end of all things, He will reign in person, and John means this, when he says "Even so come, come quickly, Lord Jesus." To reign with Christ would mean to be united with Him in His teaching office and would carry the idea that for a

thousand years His truth will be triumphant in the hearts of men.

In view of the foregoing, it seems quite certain that the "*New name written*," which is of course a symbol, like the stone itself, on the Diamond of the Breast plate, in the place of the *old name* "Judah," contains at least these two titles "Lord Jesus." Observe how significantly the order of these titles is changed. On earth, as used by Paul and others, it is for the most part Jesus Christ our Lord, the kingly title last, but in heaven it becomes Lord Jesus, the Jehovah kingship being put first. The Redeemed in glory in using these two names, remind us of Paul's formula for confessing Christ:

Romans 10, 9.

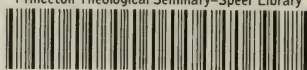
"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." But in view of the fact that the "white stone" is given to the victorious ones, "he that overcometh" perhaps we are warranted in saying that *all* these titles are included in the "New Name Written," for will not the Apostle Paul's ascription of thanks for victory, which will now be seen to include much more than even he comprehended, be voiced by the Redeemed throughout all the ages to come? "Thanks be to God, which giveth us the victory through our

Lord Jesus Christ!"

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